

I. 7. RL
ISSUED MONTHLY

LIBRARY OF THE
THEOLOGICAL SEMINARY
OCT 11 1916

Vol. 40

No. 11

✓
THE
MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

NOVEMBER, 1909

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

TABLE OF CONTENTS

IN EASTERN LANDS.		FOR MISSION BANDS.	
Training at the Rescue Home.		How We Work in Jhansi.	
Miss Ellen H. Todd	4	Mary D. Fairbank	10
Personals	7	An Address of Welcome. Miss Shun Oishi	11
HOME NOTES.			
World Conference	8	ITEMS OF BUSINESS.	
Value of Foreign Missions	9	Treasurer's Report	12
The Shanghai International Opium Com- mission	9	Endowed Beds in Margaret Williamson Hospital, Shanghai, China	12
Through Heat. Mitsu Iwama	9	Endowed Beds in Mary S. Ackerman- Hoyt Memorial Hospital, Jhansi	13
Memorial—Mr. Sumner R. Stone	9	Missions of Woman's Union Missionary Society	13

THE MISSIONARY LINK

This organ of the "Woman's Union Missionary Society" is issued monthly. Subscription, 50c. a year. Life members will receive the "Missionary Link" gratuitously by sending an *annual request* for the same.

The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

OFFICERS OF THE WOMAN'S UNION MISSIONARY SOCIETY

President

MRS. SAMUEL J. BROADWELL

Vice-Presidents

New York

- MRS. J. E. JOHNSON
- " V. H. YOUNGMAN
- Z. S. ELY
- " H. L. PIERSON
- MISS E. S. COLES
- " L. P. HALSTED

Brooklyn

- MRS. L. R. PACKARD
- " RICHARD C. MORSE
- MISS IDA P. WHITCOMB
- MRS. E. E. ROBINSON
- " W. W. CLARK

Philadelphia

- MRS. ABEL STEVENS

Albany, N. Y.

- MISS D. M. DOUW
- MRS. FRED. TOWNSEND

Syracuse, N. Y.

- MRS. ROBERT TOWNSEND

Geneva, N. Y.

- MRS. F. S. BRONSON

Vice-Presidents

New Brunswick, N. J.

- MRS. CHARLES DUNHAM

Newark, N. J.

- MRS. P. H. BALLANTINE

Morristown, N. J.

- MRS. JULIA KEESE COLLES

" F. G. BURNHAM

" R. R. PROUDFIT

- MISS E. M. GRAVES

Princeton, N. J.

- MRS. ARNOLD GUYOT

Boston, Mass.

- MRS. H. T. TODD

New Haven, Conn.

- MRS. F. B. DEXTER

Rockford, Ill.

- MRS. RALPH EMERSON

St. Louis, Mo.

- MRS. S. W. BARBER

FORM OF BEQUEST.

*I give and bequeath to the "Woman's
Union Missionary Society of America
for Heathen Lands," Incorporated in
the City of New York, February 1, 1861,
the sum of _____
to be applied to the Missionary purposes
of said Society.*

Treas.—JOHN MASON KNOX, ESQ. *Asst. Treas.*—MISS ELIZABETH B. STONE, MISS MARGARETTA W. HOLDEN
Auditor—JOHN M. NIXON, ESQ.

General Corresponding Secretary—MISS S. D. DOREMUS
Corresponding Secretary for Calcutta and Allahabad—MISS M. S. STONE

Corresponding Secretary for China—MRS. S. T. DAUCHY

Corresponding Secretary for Japan—MRS. CALVIN PATTERSON

Recording Secretary—MISS HELEN LOUISE KINGSBURY

Editor of the Missionary Link—MISS S. D. DOREMUS

Checks payable to Woman's Union Missionary Society, 67 Bible House, New York

The "Woman's Union Missionary Society of America for Heathen Lands" was organized in November, 1860, and incorporated in New York, February 1, 1861.

Entered according to Act of Congress in the year 1878 by the "WOMAN'S UNION MISSIONARY SOCIETY," in the Office of the Librarian of Congress at Washington.

THE MISSIONARY LINK

VOL. XL.

NOVEMBER, 1909

No. 11

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

A HINDU of high standing said long ago to the wife of a missionary, "You missionaries are the only persons in whom we really have confidence."

IN writing to the Calcutta Press a well-known Bengali gentleman points out what one of the most certain results of early marriage is, thus: "The number of girl-widows is on the increase. Their life-long miseries are simply heart-rending. Danger besets them at every step. Life, in short, is a burden and a curse to them. Child marriage is evil and only evil. The man who supports it, shows his utter want of the first principles of true manhood. This evil must be grappled with. Why do not the responsible leaders of Hindu thought and action commence a crusade on this subject? It surely calls for early action.

"A system which the 'Shastras' condemn in one voice, morality abhors, reason and expediency detest, can have nothing in it intrinsically good—nothing to justify its existence. A system which has impoverished and ruined many a Hindu home and which has been doing havoc to the Hindu society of Bengal, carries its death warrant with it. Before the solid phalanx of public opinion which is slowly but steadily arraying itself against the system, its so-called utility shall quail, and, God willing, it will be swept clean away from the face of the earth."

A COMMERCIAL argument for Missions is found in these statements: "From the standpoint of business it pays to send out missionaries. The government of Japan in furtherance of its South Manchurian railway scheme borrowed \$50,000,000 from the English. The British found out that this money, borrowed in London, had been spent in the United States for railroad supplies.

"The reason why the Japanese Government spent English money in the United States, was due solely to the fact that the Japanese engineers in charge of the work had been educated in the United States at the expense of the American missionaries, and had built railroads on American lines. Therefore American commerce reaped a direct return of \$50,000,000 from missionary effort."

THERE are at present 700 Korean students living in Tokyo, Japan, only eighty-one of whom are at the expense of the Government. They study the practical subjects of law, commerce, agriculture, medicine, theology and technical courses. The intense desire of these young men is to fit themselves for spheres of honor and usefulness."

OUR missionary, Miss Mary J. Irvine, writes: "Recently I traveled with one of the most prominent missionaries now engaged in Bible translation, and some of his statements are most striking. One worth remembering is, that there are now, more Chinese reading the Bible, than there were English, reading the King James' version when it first came out. The Bible societies cannot publish fast enough copies of the New Testament and parts of the Old."

WE call attention to the World Conference on page 8 of this number, asking that all who read it, may be led to pray fervently for the richest results on this combined effort for the promotion of Christian Missions.



SOME OF THE FĀTEHPUR FAMILY.

IN EASTERN LANDS.

INDIA—FĀTEHPUR.

TRAINING AT THE RESCUE HOME.

By MISS ELLEN H. TODD.

THE question has been often asked us by friends, "How are you training the different members of your family?" The reply calls for what some would say was a very commonplace account of ordinary duties. Yet in this way we can help you to see how the very doing of these common deeds in a right spirit, has brought victory, progress and development, to many a girl in our household.

Come and spend a few days with us in our Rescue Home at Fātehpur, that you may understand conditions there, as you cannot at a distance from us.

We will suppose that you really have arrived by the evening train, and a good night's rest is the first thing to be desired. While yet dark, you are suddenly awakened from sleep by the sound of women's voices singing. The words would be unintelligible to you, but as you listen, again and again you would hear the word *Tisu*, and you would doubtless know that they were singing about Jesus. Why should they sing at that hour? They are grinding at the millstones, the wheat for their

day's supply of flour for their *roti* (unleavened bread). Grinding, as a rule, is an unwelcome task, so it is a victory for those appointed to this work, to rise before dawn without a murmur, and then sing until their labor is completed.

If the women have been singing one of their native minor airs, you have probably slipped away into dreamland, but again you are awakened, this time by the emphatic tones of a bell rung vigorously, and you know without doubt that the hour has come for all to arise. You look at your watch and see that it is half-past five o'clock (or five o'clock in the hot season), and remember that we told you to be ready at six o'clock to come to our morning service with our family.

As we leave the bungalow and enter the Woman's Compound, you notice all the women and children sitting on strips of sacking, on the veranda, and you are ready to return their *salaams* as they rise, and in one voice greet us. Doubtless you do not enjoy their service as much as we do, because you do not understand the language, but you have been amused by the antics of some of our little ones, who seem to take this time to divert our attention. We want the mothers all to be present, so we have schooled ourselves to be blind and deaf to the lively babies.

Service is over, and you ask what next? Food for our bodies, and while the girls are

eating their dry *rotis* we will go and have our "little breakfast." We must not tarry over it, for at seven o'clock a bell will ring, which means everyone going to her appointed task, and you will want to be present to see what each is sent to do.

Do you notice how calm that young matron keeps amid the babel of tongues? She is calling the dilatory girls to their tasks, and answering the many questions asked of her. She gives the orders clearly to the girls regarding their work as she has received them from the *Miss Sahiba*. She encourages one and another to begin unwelcome tasks, reproves others, and at last she succeeds in marshalling all into working order. Do not forget to pray for our Matron Eva, as her position is a very difficult one, and she requires God's patience, wisdom and love, in dealing constantly with girls and women not accustomed to obeying quickly and cheerfully.

You are watching a girl who is dispensing medicines under the care of our European trained nurse. This girl Sarju has been set apart to help Miss Jones in her Dispensary work, and to have charge of our little ones through the day. She has her hands more than full with three wee babies and seven very lively older ones. Another woman is helping now with the care of the children, as early in the morning Sarju is looking after the sick ones.

You ask where are those girls going who are in that group? Two have been appointed for the cooking of meals for the girls for the day, and one is to prepare the food for the teachers and the better class of girls. You notice two who are walking toward the house where our office is; they will sweep and clean thoroughly the rooms and verandas there, while three girls have gone to our bungalow. They have no easy task, for you know nothing about dust and dirt in America, as we have it here in our houses. We have selected a strong girl to do the sweeping, for with verandas and seven large rooms and several smaller ones, there is much work to do in the bungalow.

Who is that woman who is trying to attract our attention? She is our veritable thorn in the flesh, but we are believing that Ruth will yet be wholly changed and become one of the most valued helpers. She wants to be good, but she is very "prickly" yet, though she has so changed she has undertaken for us a difficult task, the care of our consumptive girl, whom she is trying to manage. We are thankful to have one of our own

women caring for her, as it is well nigh impossible to secure a nurse for such a case.

Yes! it is a picturesque group at the well in our bungalow Compound. There is a teacher superintending them, and she goes with the four younger girls, as they take the water to our bungalow, our cook-house, and different houses in their own Compound. The girls are very graceful as they carry the earthen vessels on their heads, and often one on their arm also, and the two women draw with strength the water from the deep well; but the hands become very sore from pulling the rope, and the younger ones are rather weary before the water is supplied for two households. Yet this must be done faithfully twice a day.

Look now at the weaker girls who are at work, for they are appointed to sweep up the leaves, put them in sacks, and carry them away to a pit, for the enriching of our land. Trees in India always seem to be dropping their leaves, and in a property of sixteen acres like ours, there is always work of this kind, to keep the place neat and to give us material for the needed enrichment of our gardens.

Where is the Matron taking that group of women? They are going to our large pond, which is like a mine of wealth to us, for from there they will bring mud, to complete the wall around their Compound. With nearly twenty-three hundred feet of mud walls around our two Compounds, you can imagine there is, and will be, much work for our women. Though unable themselves to build walls strongly, yet they can carry mud for them, and then there is plastering, covering the entire surface, which they do themselves, as well as to bank the walls with mud, so as to protect the foundations from the heavy rains.

It is ten o'clock, for the school bell is ringing, and all leave their tasks, except those who are cooking. The younger girls are taught by themselves, while the women form a larger class. First the Bible lesson is taught and a hymn, so that those who are unable to learn to read can return to their work, while the remaining ones struggle with their reading lesson, for we want them, if possible, to read God's Word.

The next bell makes us realize that it is twelve o'clock, and as the girls are having their first hearty meal of the day, we will go to the bungalow for our breakfast. The family are occupied with work of their own until two o'clock, when the bell sounds for the sewing class, in charge of one of the *Miss*

Sahiba. You notice that the girls are making garments. It is very exceptional that a newcomer brings any clothing with her, so as yet the sewing has been mostly confined to supplying the need for our family of forty, which includes the babies. Bed quilts are also made, and some fancy work is done. It is no easy task to teach these women to do their work neatly.

You will notice that all our family are not present in this class, for there is always work in the Compound which demands attention, and ten or twelve will have to be called to serve elsewhere until half-past five o'clock. The sewing class is over at five, and watch now how some of the girls enjoy working in their gardens and in carrying the water from the tank, that their treasured vegetables may grow finely. They are very happy to have a small plot of land all their own to cultivate.

At six o'clock you hear the bell for evening prayers, and after this service is over, you will see the younger girls romping and enjoying themselves. It makes one thankful that the dark, abnormal life of the past is forgotten, and that these little girls are now living a natural, healthful life, and are being trained, we trust, for true future service.

When the evening meal is over, there is singing generally to be heard from different groups, for they never seem to be weary of their *bhajans* (hymns), and it is a delight to them to learn a new native tune.

The last bell rings at half-past eight o'clock, when everyone is in bed and supposed to be quiet.

These are but the merest outlines of a common day's work with us, but an account of the details would be more enlivening and sometimes startling reading.

Your visit with us is not yet over, so come and walk about our Compounds, that you may understand why, as yet, no special line of industrial work has been taught in our Home. When, two years ago, we secured this property of sixteen acres, the place was like a jungle. Do you see how our women have helped us in making all these paths and roadways, and they also did part of the work in the filling up of two small ponds, which meant weeks of labor. Then too, land has been leveled, and again, in other places filled, so as to give us fields for sowing, and we hope to put in crops this coming fall.

You will agree with me that the mud plastering for several houses, as well as the work already mentioned, in the great extent of

walls, will furnish work for many women, and the keeping of paths and gardens free from weeds, and large Compounds in good order, call for the labor of many hands. The regular necessary work for our households must be done daily. However, the time is coming soon, when we shall need to begin some special line of industry. May our Father give us wisdom to know what branch it shall be, and that it may be lucrative.

As you study the members of our family and note how many are weak physically, and some mentally, and then see the young mothers with their little ones, you realize better how difficult it has been, and still is, to train them into the doing of common duties properly, and especially to teach them to work in the right spirit. The majority come to us disobedient, quarrelsome, addicted to evil habits and the use of abusive language, lazy and unwilling to do many kinds of work, and with little desire, if any, to learn to use their minds. It takes time, much prayer and teaching, with love, firmness and patience, to teach them habits of obedience and industry, and to be ready for any manner of service. The facts given as to what the women have done, and much which has not been mentioned, proves that there has been victory wrought along many lines in their lives, and that they are developing. We realize as we live among these undisciplined natures, that their greatest need is a vital spiritual training before they can be trusted to go forth from a protected home, with even the best practical training to support themselves. You little know what it means for an unprotected woman to earn her living in a land like India.

We do not desire, however, to always shelter our girls, but we need your help in prayer that they will all learn the secret of a life "hid with Christ in God," wholly controlled and empowered by the Spirit. Then they will be enabled to go forth "strong in the Lord" to minister unto others.

India, Fatchpur: Dr. Mina McKenzie writes: We have a very needy field here, and the people are very grateful for medical aid, which they would be without, if we were not here. We have the Dispensary open every day except Sunday, and some of the patients come eighteen miles for medicine. One man brought four of his wives. They were high caste Mohammedans, and very much afraid lest any man should see their faces while they were coming from their conveyance.

PERSONALS.

China, Shanghai: Miss Elizabeth Irvine writes: You would have rejoiced with us at our recent Communion Service when over two hundred people were seated in our Van Santvoord Chapel. The native pastor gave a short sermon, after which over one-fourth of those present joined in the Lord's Supper. Some of the members rose very early in the morning to make the journey of many miles from their homes in the country in order to celebrate this occasion with us.

The "Pleasant Sunday" afternoon meeting with the children in the city, continues in interest, and a number of women now attend. Quite a large number of the girls remain after the meeting to receive further instruction in the Gospel, and I have promised a prize to those who commit to memory a book of texts. Two have already won it.

I have purchased some new furniture for one of our day schools, which has been needed for years. I do not know whether the new furniture has anything to do with it or not, but for many years there have not been as many pupils in this school, twenty-five being in attendance. This is the little school in the lane, where Mrs. Zau's daughter-in-law teaches. These teachers with their young babies are a perfect marvel to me, for patiently they do their work as teacher and mother at the same time. How I long to be able to pay them better salaries in order to lighten their domestic anxieties!

At the regular annual gathering of our Christians the social hour was greatly enjoyed. Our Van Santvoord Chapel was decorated with flowers from our own Mission Compounds. We invited Miss Yui, a young Chinese woman, who has been raised up as a Bible teacher, to give a short address, which was listened to very intently. At the close, opportunity was given for a few testimonies, after which an offering was taken which amounted to about \$20 Mexican. The meeting closed with the hymn "God be with you till we meet again." A few of the women who had come from twenty to thirty miles to be present on this occasion, were asked to remain for a week, to give opportunity for further instruction, as none of them are near any place of worship in their homes. Others had to hurry home as it was the season for planting the cotton. One old woman of seventy years had worked until the middle of the afternoon, the day before the meeting, and had walked twelve miles to take a boat for Shanghai. The boat was late, but nothing daunted the poor woman in her desire to be present.

India—Calcutta: Miss S. C. Easton writes: "The Gardner School has come nearer this year giving me real pleasure than ever before. We are more in number, there has been good work done in the school, and there has been on the part of the scholars, as a whole, such happy, hearty obedience that it has been good to see. I feel that our needs as so many others, will be overruled and the deepest interests of the work not fail.

Cawnpore: Dr. Mary McKenzie writes: "I wish you could see our new teachers' building almost completed, and our yard raised over a foot. The girls in the Mary A. Merriam Orphanage carried thousands of baskets of earth and broken brick to do this, and did it cheerfully. Formerly they would not empty their own bath-water, and now they do everything they are asked to do without complaining. We teach them that many who support them, do their own work in house and garden, and they must not fail to take their example.

"Four of the orphans have left us to take Normal training, so as to fit them for becoming teachers in our Orphanage. This is very essential, as it is almost impossible for us to find trained teachers at any price, and we want our school to be well equipped."

Miss Norton writes: "I have started the singing classes, after vacation, and I cannot tell you how enthusiastic the girls are in their music. The girl who always played hymns for our service, and music for our gymnastic drills, has gone to Lucknow to train for one of our teachers, so I am teaching some of the younger ones in piano and organ for this service. It is far better for the girls to do this themselves, than for me to do it all, and it is wonderful how quickly they learn. The girl whom I wrote about, who seemed so useless and hopeless, is doing very well these days. Ever since I discovered her voice, she has been of use, and I have now let her try the Kindergarten class and she surprises me daily.

Jhansi: Miss Ella Morrison writes: Binda, our blind boy, is happy, and growing steadily. Dr. Munro sent for a copy of the Gospel by John, in the "Braille" characters for him, and he just hugged it with delight, when it was given to him and he is learning to read it. At the Hindu C. E. meeting he prayed and the Pastor said he seemed to have such a grasp of the truth. We believe he can be greatly used by the Master, and for this we pray. Lately our new *baira* was baptized. Many years ago he was a servant to Mr. Hill of the American Presbyterian Mission, and never forgot his teaching.

HOME NOTES.

WORLD CONFERENCE.

THE gathering of Christians to be convened in Edinburgh in June, 1910, has aroused the sympathy of all interested in world-evangelization. The programme announces that the "Conference will embrace about 1,100 delegates, of whom upward of 500 will be from the United States and Canada. Among the delegates appointed by American societies, will be missionaries and native Christians from foreign fields. Doubtless there will be few of the 1,100 delegates who will not be able to understand and speak the English tongue, which is now taught in almost every mission field. The Conference is to meet in the Assembly Hall of the United Free Church of Scotland.

The situation is thus summed up in a recent article in *The Life of Faith* by J. H. Oldham: "Dr. Julius Richter, one of the most learned and distinguished students and missionaries in Germany, in a recent careful review of the missionary situation throughout the world, reaches the conclusion that the Church of Christ has never in its history been face to face with so great an opportunity, and so weighty a responsibility as at the present day. In an editorial note in the magazine in which Dr. Richter's article appears, Dr. Gustav-Warneck, the veteran and honored Emeritus Professor of Missions in Halle University, expresses his concurrence in this judgment.

"Japan has accepted Western civilization without accepting the faith on which that civilization has been built up. China is awakening from its long sleep, and stretching out its hands to an unknown future. Through India new life is surging, and a new national consciousness is springing into existence. In Turkey, a new day of liberty and opportunity has dawned, with a suddenness that has surprised even those who were praying and looking for it. In Africa, the extension of European rule may, if Christian people fail in their duty, issue in the demoralization rather than the uplift of the native races; while in large parts of that continent, Islam is laying its paralyzing grasp on peoples that might have been won for Christ.

"The serious element in the present situation is that the Church as a whole, is not yet awake to the greatness of the task to which Christ is calling it. Its spiritual life is low, and its testimony feeble. It has not that living faith

in God which alone can enable it to meet such a crisis as this.

"The hand of God may surely be seen in the fact that Christians from all Protestant lands will meet in Edinburgh, in June, 1910, to pray and confer about the needs of the non-Christian world. The scope of the conference has been restricted to work among non-Christian peoples, not because there is not crying need in so-called Christian countries, but because it is scarcely possible to do justice to the great and perplexing problems of the work in heathen and Mohammedan countries. It will be a conference of leaders, to study afresh the principles and methods of missionary work. All the Protestant forces engaged in making Christ known to non-Christian lands, will be united in an attempt to see the work as a whole, and to learn the will of Christ regarding it. We may expect that much new light will be shed on missionary methods, which will result in the adoption of wiser plans, and lead to more efficient work. It is the hope of many that the Conference will lead to the offering of many lives to this service, and to much larger gifts than in the past.

"Yet it will be fatal if the desire for any of these things, should lead us to forget the deepest need of all. The world will not be evangelized by schemes, however statesmanlike in conception or comprehensive in their scope. It is vain to multiply machinery and to increase the number of missionaries, if the message itself is lacking in power. There is only one way in which the crisis can be met, and that is, that the Christian faith should prove openly before the eyes of men that it is the power of God unto salvation. The Conference will have failed of success unless the study of the needs of the non-Christian world should lead to a fresh realization by the Church, of the power of God, and of the full meaning of His revelation in Jesus Christ.

"A quickening and spiritual revival of the whole Church of Christ, such as is needed if it is to respond to the call of God in the present opportunity, is something far greater than the mere external success of the Conference, as such success is commonly estimated. Are we prepared to ask for this unitedly, persistently, importunately, and with a willingness to become the instruments for the answers to our prayers? Are we not called to seek for such a revival in the Church of Christ, and to ask that God would use the approaching Conference to hasten it, and to lead the whole Church into the doing of His will for the evangelization of the world?"

VALUE OF FOREIGN MISSIONS.

PRESIDENT TAFT, at the University of Nashville, said: "The greatest agency to-day in keeping us advised of the conditions among Oriental races who, however old their traditions and their civilizations, are now tending toward Occidental ideals, is the establishment of foreign missions as the outposts of the advance guard of Christian civilization. These missions have the duty of representing the ideal of Western Christian progress, and through them such progress is to be commended to the races whom it is hoped we may induce to accept that same civilization.

"The leaders of these missionary branches of the churches are now becoming some of our most learned statesmen in respect to our proper Oriental policies, and they are to be reckoned with by the men more immediately charged with the responsibility of initiating and carrying out such policies."

THE SHANGHAI INTERNATIONAL
OPIUM COMMISSION.

THE speech of H. E. Tang K'ai Sun contains these words: "The economic burden imposed upon China by the use of opium has now become almost unbearable. The money spent by the Chinese in the purchase of opium, native and foreign, the loss by the failure to plant useful crops of wheat, and the loss in the earning capacity of twenty-five millions of opium-smoking men, is in all £106,031,250 or \$530,157,250. This economic loss affects not only China, but all of the leading nations of the world. There is no part of the world in which there is a field for such an enormous extension of foreign trade as is presented to-day in China. In fact, who can estimate the influence upon the trade of the world when China comes to her own, commercially and industrially?"

"The opium evil is in another sense a question of international import. For several decades the great powers of the world have rightly been concerned as to progress of reform in China. We are committed to the path of progress and reform. No investigation will command confidence which fails to take full account of the baneful effects of opium upon the bodies, minds, and most of all, the character of men; and it is in dealing with it as a moral issue, that there lies the fullest hope of our success."

THROUGH HEAT.

By MITSU IWAMA.
(Graduate of 212 Bluff.)

THERE is no metal which does not pass through heat. When metals are taken from the mine, they are mixed with stone or soil. The fuller's first work is to pick up the impurities, heat them hard on the fire and melt them. After heat and cutting he makes it pure. He steadily sits for metal to be pure and waits till it be beautiful.

Present fire and heat is your future glory. Jesus Christ is just like this, refiner. He removes impurities from us, who are just like an ore. His idea of purity in us is to see His likeness in us. This present fire and heat are our pain, but through pain we become like gold or silver for His love and patience.

MEMORIAL.

FEW touches in the Sacred Word more fittingly outline the life of a godly man, than the brief sentence in Paul's address at Antioch in Pisidia: "After he had served his own generation by the will of God, fell on sleep."

The death of our honored friend and advisor, Mr. Sumner R. Stone, September 8th, on his 81st birthday, recalled these graphic words, typical of a life devoted to the service of God and man.

His daughters, serving as our Assistant Treasurers, drew their father into close relations with our Union Society. This was intensified when he consented to serve on our Advisory Committee in 1897.

A man of large business experience, and broad outlook on world-wide affairs, added to his deep spiritual consecration, made his suggestions most timely and convincing in many of our difficult situations. Long shall we miss his practical counsels, as we realize that such places are never quite filled, even though we comfort ourselves with Wesley's words, "God buries His workers, but carries on His work."

As we think of this finished life, so bountiful we are sure he knew "the ecstatic inner glow of giving," we realize as never before,

"For age is opportunity no less
Than youth itself, though in another dress;
And as the evening twilight fades away
The sky is filled with stars, invisible by day."



GARDEN OF JHANSI MISSION HOME.

FOR MISSION BANDS.

HOW WE WORK IN JHANSI.

By MARY D. FAIRBANK.

I STARTED out early one morning with Mariyam Dass, one of our Bible women, to visit a Zenana. We rose at 5:30, for before six the sun is up in India, and staring us in the face. Rapid dressing allowed of a morning watch before *Chhoti hazari* (little breakfast) was ready, a little after six. Then immediately we had family prayers, and afterwards I had prayer with all the servants together. The cook was ready then for orders for the day, and sugar, flour, butter, condiments, cereal, whatever is necessary was given at that time. Then he gave the account of what he paid for things at the bazaar. For instance, the green mangoes that we had stewed for dessert last night, were 1½ cents! Then the grain for the horse and the oil for the lamps or anything for our horse or bullocks or live stock, was given at that time. Then came the chance for a little quiet time before we went to the city for our work.

Our Bible woman, Mariyam Dass, told me Parbatti, one of our Zenana women, with her husband and son of twelve years want to become Christians, but the mother and other relatives make it very hard for them. She wanted a New Testament in Hindi, and said she would pay for it in charcoal, but we were only too glad to give it. Then she left here and went into the village to live, where her husband does much of his business. For two and a half years she was away, but as soon as she came back, she sent word again to the Bible woman to come to her. So she is learning to read Urdu now. There are many women like Parbatti in our zenanas who really love the Lord in their hearts and serve Him, but are still afraid to break away from caste rules. It means that never again will one of their family have a word to say to them, never eat or drink with them, and it has a tremendous hold on them. It is not strange, for it means the absolute breaking of all family ties. We pray earnestly for this family, that they may be given the strength to come out boldly for the Lord.

There is one family in whom we are specially interested in the city, but who are very strict in their observance of Hindu customs. Caste law is cast-iron law. First of all I must tell you who they are. The original patriarchal father was the Treasurer of the city, handling all the moneys that are paid out through the Government. A few weeks ago a mistake was made in paying the native troops—as one bag too many with 1,000 rupees (\$330) was paid out. As he made the mistake and no trace was procured of the missing bag, his family had to bear the loss. They would feel it very little however, comparatively, for they are worth millions of rupees.

There are seven brothers and cousins. Each one is married, and has brought his wife to the ancestral home to live. The house is simply running over with children. Altogether there are something over fifty people living under the same roof all related,—besides their servants.

Nearby there are some relatives, a man with four or five children. The two boys were fearfully ill with whooping cough. In spite of the objections of the relatives, these children were brought to our Mary S. A. Hoyt Hospital and went home cured. Thin as scare-crows when they came, you should see them now, fat, bouncing boys! The mother was with the children at the Hospital and the older sister, a girl of about twelve, and when they left, they wanted some one to come and teach them. Twice a week the Bible woman goes there, and as next door there are more relatives, she teaches all of them. One pretty woman has learned to read her Testament in Hindi.

Last Summer the older brother's wife came all the way from Hyderabad with her husband to visit, but he died here very suddenly with only a day's illness. The way this poor woman clung to us was pathetic, but when I was able to go to her she had returned home and we could only send messages after her.

In our Hospital we have a little year and a half old boy, whose mother died. The poor little fellow was thin and sickly when they sent him to the Hospital. You should just see him to-day, so fat and merry and happy. One of our Christian converts does nothing but take care of that boy. He loves her devotedly and it is most touching to see him welcome her back when she has duty elsewhere. He goes to school with her every day where she goes, for she is trying her best to learn these days. It is strange that the family has given the Doctor permission to give the little

lad anything in the line of food until he is perfectly well, so meat broth, eggs and all strictly forbidden food for Hindus are given to this baby! Such a change! He now is the joy and pet of the entire Hospital. Besides, this family has called Dr. Ernst every day or two to go and see a girl of about sixteen who has symptoms of tuberculosis. She is much better from staying quietly in bed and taking good nourishment. Little by little we hope to win them all, and what a joy it would be were the entire family to come out as Christians.

AN ADDRESS OF WELCOME.

ON THE RETURN OF MISS LOOMIS TO JAPAN.

By MISS SHUN OISHI.

SPRING time brings the flowers, and all that is bright and gay; and we eagerly look forward for the happy time when we shall soon be singing under the beautiful cherry blossoms. But sweeter than blossoms or songs of birds, is it to welcome dear Miss Loomis.

Our hearts are full of joy to have you once more with us, and to sing together with one accord before God, who heard and has answered our anxious prayers, and safely brought you back to our waiting arms of love.

No child can realize how much his mother loves or cares for him unless she goes away from him; and so the bygone days have made us understand more, how deep is your love toward us and for this dear school.

I wish I could tell you how much we appreciated your letters and what a comfort and strength they were to us; and we do not know how to thank you for all your kind remembrances and thoughtfulness. We loved to hear your loving messages in the Chapel, and were always the more anxious to hear, because you were loved and faithfully remembered by all.

I know you will think of and miss your absent friends this evening; but it is a comfort to know that their hearts are still with you; and it is our great pleasure to trust to your tender care twenty-two other little flowers, planted in our garden. I mean the Specials, and the First Preparatory girls, so that you will not feel lonely though the old ones are away from you.

As you begin your work we ask God's richest blessings upon you, and that along life's pathway all the sweetness of bloom and tender atmosphere of hope and love may be yours.

Again I say, "Okaerinasai." Welcome back, dear Miss Loomis.—*Condensed.*

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from September 1 to September 30, 1909.

ALLAHABAD, INDIA.	
Conn.—Southport: Miss M. F. Wakeman for teacher, 100.00; special for Miss Wishart's work, 200.00.	\$300 00
Pa.—Philadelphia Br.: Mrs. William Waterall, treasurer. Miss Lillie Roderick's salary, 70.00; Wells Tannery. Miss Elizabeth de Ouisard for Miss Wishart's special work, 50.00.	120 00
Va.—Alexandria: Mrs. Anson Dodge for rent of house for four months in the city.	20 00
Total,	\$440 00

CALCUTTA.	
Conn.—Southport: Miss M. F. Wakeman, Bible woman.	50 00
N. J.—Slackwood: S. S. Mrs. W. J. Gray for Ashalota, orphan.	5 00
Total,	\$55 00

CAWNPORE.	
Mary Avery Merriman Orphanage.	
Conn.—Southport: Miss M. F. Wakeman, for native teacher.	60 00
N. Y.—New Brighton: Mrs. J. J. Wood, 2.00; E. League Kingsly M. E. Church (Stapleton), 2.00—both for Parbulia; New Dorp: Miss Edna Osborn, for Ghanda, 20.00.	24 00
N. J.—Westfield: W. For. M. Soc. Ref. Epis. Ch., Miss M. V. Hammer, Treas. Y. P. S. C. E., Grace Ch. (Scranton, Pa.), for Jane.	25 00
Pa.—Lancaster: Miss M. Gochbauer for Razi, 5.00; Phila. Br.: Mrs. Herberton (Wayne), for Bessie John, 36.00.	41 00
Total,	\$150 00

FATEHPUR.	
Pa.—Phila. Br.: Miss Todd's salary,	\$150 00

JHANSI.	
Pa.—Shippensburg: S. S. collection, Miss A. V. Horton, 4.29; Phila. Br.: Dr. Ernst's salary, 150.00. Mrs. Henry Johnson's Memorial Bed: M. W. H. N. J., 5.00; Mrs. John Lawshe, Williamsport, Pa., 4.00.	154 29
	9 00
Total,	\$163 29

SHANGHAI, CHINA.	
Pa.—Phila. Br.: Dr. Reifsnnyder's salary,	150 00

YOKOHAMA, JAPAN.	
N. J.—Englewood: Mr. W. M. Imbrie, special for pupil,	40 00

GENERAL FUND.	
Conn.—Southport: Miss M. F. Wakeman,	290 00
N. Y.—Mrs. Peter McCartee for Dr. Reifsnnyder's expenses,	10 00
N. J.—Princeton Br.: Mrs. S. R. Winans, Treas.,	49 85
Total,	\$349 85

JUBILEE FUND.	
N. Y.—Per Mrs. D. I. Reynolds,	40 00

WILLING AND OBEDIENT BAND.	
Rev. D. M. Stearns, Germantown, Philadelphia, Pa.	
Calcutta—Mrs. L. A. Ross, for worker,	\$3 00
Cawnpore—Mrs. Eugene Broadhead, for girl,	20 00
Fatehpur—Mrs. Oliver Heyward, worker, care Dr. Mackenzie,	30 00
Jhansi—Mrs. G. A. Brewster, 10.00; Miss L. E. Allen, 15.00; Wm. H. Bower, 5.00; for their Bible women,	30 00
China—Mr. M. D. Lathrope for Bible woman,	35 00
Japan—Mr. and Mrs. W. H. Frederick for Suga Mori, 10.00; Frank Niehter for Ito Kotoji, 10.00; Mr. Chas. L. Hutchins for Kono Yoshida, 10.00; Miss Jennie Riegel for Watanabe Kiu, 30.00; Wm. H. Bower for Iida Setsu, 5.00; Mrs. C. G. English for Sakl Suzuki, 5.00; Mr. and Mrs. G. T. Bisel for Yachiyo Marn, 10.00; Mr. John Scott for Onuma Kono, 30.00.	110 00
Total,	\$228 00

SUBSCRIPTIONS TO MISSIONARY LINK.	
Miss Edith Beebe, .50; Mrs. John Lawshe, 1.00; Miss E. C. McCartee for leaflets, 10.00; Friends, 2.43. Total,	\$13 93

SUMMARY.	
Allahabad,	\$440 00
Calcutta,	58 00
Cawnpore,	170 00
Fatehpur,	180 00
Jhansi,	193 29
China,	185 00
Japan,	150 00
General Fund,	349 85
Jubilee Fund,	40 00
Link Subscriptions,	13 93
Total,	\$1780 07
MARGARETTA WEBB HOLDEN, Assltant Treasurer.	

RECEIPTS OF PHILADELPHIA BRANCH.	
Interest on Harriet Holland Fund,	\$490 00
From Miss E. Howard-Smith,	5 00
From Mrs. Heberton, Wayne Zenana Society, for Bessie John, of Mary A. Merriman Orphanage, Cawnpore.	36 00
	\$531 00

September, 1909. MRS. WM. WATERALL, Treasurer.

SHANGHAI, CHINA.
ENDOWED BEDS IN
MARGARET WILLIAMSON HOSPITAL.

Julia Cumming Jones—	} Mrs. E. Stainslaus Jones.
Mary Ogden Darrah—	
Robert and William Van Arsdale—	} Memorial by their sister, Julia C. Van Arsdale Jones.
New Jersey—Miss Stevens.	
Henry Ward Beecher—	} Plymouth Foreign Mission-Ruthby B. Hutchinson—} ary Society.
Mary Prun Memorial—	
Ladies in Albany.	
Samuel Oakley Vander Poel—	} Mrs. S. Oakley Vander Poel.
Charlotte Otis Le Roy—	
Friends.	

Emma W. Appleton—Mrs. William Appleton.
 Mrs. Bela Mitchell—Mrs. Bela Mitchell.
 The American—A Friend.
 The White Memorial—Medical Mission Band, Baltimore.
 E. Cornelia Shaw Memorial—Mrs. Elbridge Torrey.
 Drusilla Dorcas Memorial—A Friend in Boston.
 Mrs. John D. Richardson Memorial—Legacy.
 S. E. and H. P. Warner Memorial.
 Frances C. I. Greenough—Mrs. Abel Stevens.
 Emeline C. Buck—Mrs. Buck.
 Elizabeth W. Wyckoff— } Mr. Richard L. Wyckoff.
 Elizabeth W. Clark— }
 Jane Alexander Milligan—Mrs. John Story Gulick.
 "Martha Memorial"—A Friend.
 Mills Seminary—"Tolman Band." California.
 Maria N. Johnson—A Friend.
 "In Memoriam"—A Sister.
 Maria S. Norris— { Miss Norris.
 { Mr. Wm. M. Norris.
 Mrs. Sarah Willing Spotswood Memorial—By her Daughter.
 John B. Spotswood—Miss Anne R. Spotswood.
 A. B. C. Beds—By Friends.
 Sarah A. Wakeman Memorial—A Friend.
 In Memoriam—A Friend.
 Ellen Logan Smith—By her Mother.
 Helen E. Brown—Shut-in Society.
 Anna Corilla Yeomans— { Mr. George G. Yeomans.
 { Mrs. Anna Yeomans Harris.
 { Miss Elizabeth L. Yeomans.
 Mrs. Mary B. Humphreys Dey— } Anthony Dey.
 Mrs. Sarah Scott Humphreys— }
 Olive L. Standish—Mrs. Olive L. Standish.
 Eliza C. Temple—Mrs. Eliza C. Temple.
 Mrs. Rebecca T. Shaw Memorial—Mrs. Elbridge Torrey.
 Perlie Raymond—Mrs. Mary E. Raymond.
 Mrs. Mary Elliot Young—Poughkeepsie Branch.
 Camilla Clarke—Mrs. Byron W. Clarke.
 Sarah White Memorial—Miss Mary F. Wakeman.
 Hannah Edwards Forbes— } Miss H. E. Forbes.
 Adeline Louisa Forbes— }
 Agnes Givan Crosby Allen—A Friend.
 Sarah Ann Brown— } Ellen L. A. Brown.
 Caroline Elmer Brown— }
 Maria Robert—Miss L. P. Halsted.
 Zalmon B. Wakeman Memorial—Mary F. Wakeman.
 Bethune-McCartee Memorial—Mrs. Peter McCartee.
 Mary Finney—Mrs. J. M. T. Finney.
 Concord (N. H.) Branch.

Mrs. Lavinia Agnes Dey. }
 Mrs. Mary B. Humphreys Dey, } Anthony Dey.
 "In Memoriam"—A Sister.
 Eleanor S. Howard-Smith Memorial—Friends.
 Charles M. Taintor Memorial—A Friend.
 Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
 Associate Congregational Church, Baltimore.
 Mrs. A. L. Lowery.
 Peace—Mr. S. T. Dauchy.
 Annette R. Lapsley Memorial—Miss A. S. Lapsley.

MISSIONS OF WOMAN'S UNION
 MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial Orphanage, Zenana Work, Day Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road.

ALLAHABAD: Converts' Home, Zenana Work, Day Schools.

Address: ALLAHABAD: Woman's Union Mission, 6 South Road.

CAWNPORE: Mary A. Merriman School, Zenana Work, Day Schools, Evangelistic Work.

Address: Woman's Union Mission.

JHANSI: Mary S. Ackerman-Hoyt Hospital and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. Ackerman-Hoyt Hospital.
 FATEHPUR: Address: HASWA, U. P.: Miss E. H. Todd.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day Schools, Evangelistic Work.

Address: Medical Missionaries, Margaret Williamson Hospital, West Gate; Other missionaries, Bridgman Memorial School, West Gate.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

ENDOWED BEDS IN MARY S. ACKERMAN-HOYT MEMORIAL HOSPITAL, JHANSI, INDIA.

ENDOWMENT, \$600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
 Mary S. Ackerman Hoyt—Her sister, Mrs. Jennie C. A. Bucknell.
 Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
 Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.

LIFE MEMBERS

The payment of \$50.00 will make the donor or any person named a Life Member of this Society; \$25.00 a child a Life Member.

RUDOLPH LENZ

PRINTER

64 BIBLE HOUSE : : NEW YORK

NATIONAL

UNDENOMINATIONAL

THE AMERICAN SUNDAY SCHOOL UNION

MR. JOHN H. CONVERSE, VICE-PRESIDENT

E. P. BANCROFT, FINANCIAL SECRETARY

WITH A REPRESENTATIVE BOARD OF MANAGERS

THE SOCIETY WHICH CARES FOR THE NEGLECTED FRONTIER CHILDREN

A PATRIOTIC WORK

TESTIMONIALS

"I am well satisfied, after many years of observation, that The American Sunday School Union is doing a work of the first importance in evangelizing the country settlements, and it is doing it more efficiently and economically than any other agency. I verily believe that there is now a larger demand for its labors than there has ever before, and that it is doing better service now than it ever did."—D. L. MOODY.

"The American Sunday School Union goes to distant regions; it marches in the front, gathering in the poor and outcast, and reaches to points OTHERWISE INACCESSIBLE."—PHILLIPS BROOKS.

THIS undenominational agency for the neglected frontier children of our country appeals to every Christian patriot or philanthropist for generous support. These destitute children will, many of them, be among the future voters, perhaps rulers of the land. Shall they vote and rule wisely? The Union Bible School has an elevating influence in morals and politics, while its chief aim is always spiritual. You can receive letters direct from the missionary you help sustain. We have over one hundred in the field, chiefly in the great Northwest, the Rockies, in the Southwest and in the South, laboring in neglected places. They carry the Gospel to the Miner, the Lumberman, the Indian and the Negro, as well as to the Frontier Farmer. Every missionary of The American Sunday School Union is well supplied with Bibles, Testaments, Library Books, Sunday School Picture Papers and Christian Literature.

\$1.00 brings a child into Sunday School. \$5.00 puts a Library of 30 good books into a needy school. \$10.00 a Library of 60 books. \$25.00 starts a new school. Nearly 2000 schools established in the past twelve months UNION SCHOOLS LEAD TO CHURCH PLANTING. \$700 to \$800 supports a Sunday School missionary one year.

Send contributions to E. P. BANCROFT, Financial Secretary, 156 Fifth Avenue, New York City

The legal form of bequest is. "I give and bequeath to THE AMERICAN SUNDAY SCHOOL UNION, established in the city of Philadelphia, Pa.dollars."



One of our Missionaries writes:

"My heart was moved, while I was delivering my address, to see the bright eyes of the little boys and girls looking up into mine. They seemed to be so glad I was about to organize a Sunday School for them."